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of Subjects Missionary and Religious



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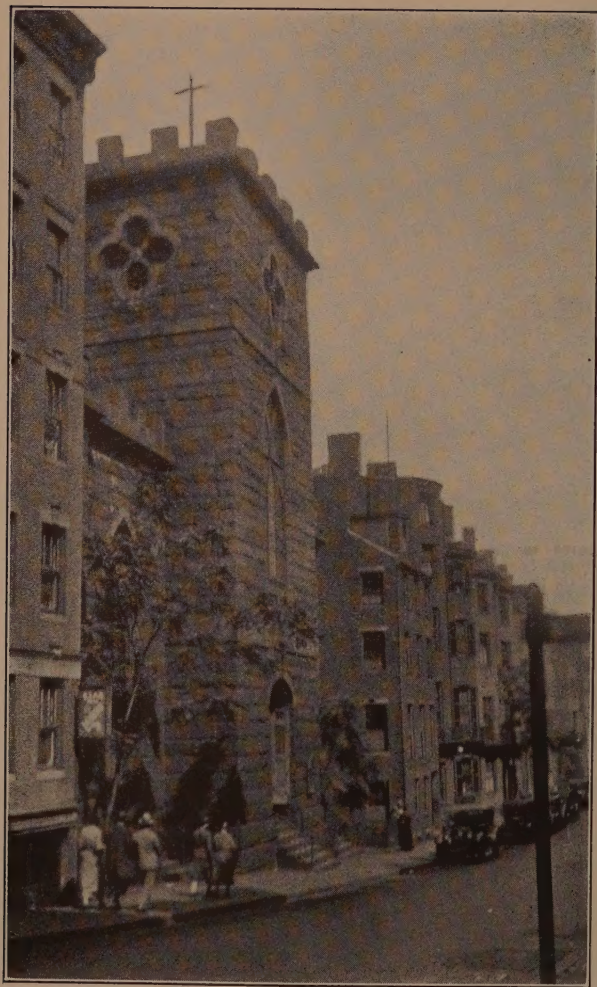
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Vol. VII

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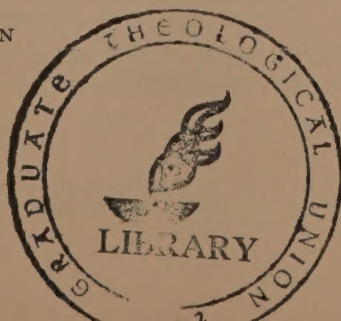
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The Oxford Movement

I. The Foundation: Reality in Religion*

"Follow . . . holiness, without which no man shall see the Lord."

Epistle to the Hebrews xii, 14b.

IT is often difficult, and sometimes impossible, to date exactly the beginning of any great movement in thought, whether political or religious. Ideas seem at first to germinate almost spontaneously here and there; then follow movement and discussion, extending it may be over a long period of time, until finally the germinated idea is given expression in some striking way against a favourable background, and a "movement of thought" is born. So it is with the Oxford Movement, the centenary of which has been observed with great celebrations in England during the past summer, and is to be observed also at our American Catholic Congress to be held in Philadelphia next month. If we are keeping a centenary, then it must be that we have agreed to recognize some single event which occurred a hundred years ago as marking definitely the birth of that great movement to recall the Anglican Communion to her rightful heritage as an integral part of the One, Holy, Catholic and Apostolic Church founded by Jesus Christ. As you know, the event commemorated is the sermon preached by the Reverend John Keble before His Majesty's Judges of Assize at the University Church, Saint Mary's, in the City of Oxford on July 14, 1833. Keble's sermon is regarded as the beginning of our Oxford Movement mainly because John Henry Newman so regarded it. The sermon was but a public proclamation of something which had long been developing. Long before that Assize sermon, the Movement had been preparing in the thoughts, words, hopes and lives of Englishmen and, let us not forget, in

*This is the first of a series of five sermons on "The Oxford Movement" preached in the Church of St Mary the Virgin, New York City, during September and October, 1933, by the Reverend Granville M. Williams, S.S.J.E. The others of the series will appear in the next four numbers of COWLEY.

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those of Americans also, preparing in the prayers and dreams and efforts of devoted Churchmen who hoped to arouse their Mother Church from her seeming deadness and her distressing unreality, who hoped to renew once more a real, living, vital religion within the borders of Anglicanism because they believed she still was a living part of the Holy Catholic Church.

One hundred years ago, the Church, and especially the Church in England, was well-nigh dead. "The Church as it now stands no human power can save," wrote Thomas Arnold of Rugby in 1832. The old High Church party, though some of its adherents were still devout, was suffering from a chill, drab, dull respectability which could kindle the heart of no one. Rightly were its adherents referred to as "high and dry." The fire of the more recent Evangelical Revival had by then burnt itself out, and its followers were content to preach a gospel too exclusively individualistic; a gospel in which the individual's personal and emotional assurance of salvation was regarded not only as the beginning but the end and whole content of religion. Outside of the High Churchmen and the Evangelicals the great majority of the Church had sunk into a comfortable indifference and worldly contentedness with the episcopal establishment; an establishment in which bishops and other prominent clergy enjoyed the maximum of income combined with the minimum of work and pastoral responsibility; a single clergyman often holding several benefices at the same time. Of a truth, "the hungry sheep looked up and were not fed." Our Lord, it is true, had taught most clearly in the Sermon on the Mount that no man can serve two masters, but the Anglican dignity of one hundred years ago thought otherwise, and did not find it at all difficult to combine lip service to God with a very comfortable enjoyment of Mammon. The Church was in a bad way; despised by some, looked upon as a mere department of the state by nearly everyone; while her true vocation as the supernatural Bride of Christ was almost wholly forgotten.

Into the midst of this condition of seeming death there came the Oxford Movement, that wonderful breath of new life, that

wonderful work of the Spirit of God, which has so transformed the whole tone and aspect of our Communion, which has given back to us a living Church, and the full fruits of which we are privileged to enjoy in such a parish as this beloved Church of Saint Mary the Virgin. The foundation stone of that Movement was, as has truly been said, the renewed preaching of the doctrine of the Holy Catholic Church, the re-emphasis upon the truth that the Church is no mere human society, still less a creation of the State (as some had thought), but rather that the Church is a divine, supernatural Society, existing in its own right as the creation of our Lord Himself—the mystical Body and Bride of Christ. It was the assertion of this truth which marked John Keble's Assize Sermon at Oxford on that July Sunday in the year 1833. It was the same truth which was reiterated again and again throughout the whole course of the Movement. It is that same truth which is still emphasized by Anglo-Catholics of our own day. But we make a great mistake if we allow ourselves to think that this truth was preached as a mere speculative opinion put forth as a dead dogma (as though there could be such!), a theory of the study with no bearing upon the practical details of life. The Church, so it was asserted, was Apostolic and Catholic. But it was also Holy Church, and the distinguishing feature of the lives of those men first connected with the Movement, and who brought it into being, was their own personal holiness, their own showing forth in their conduct of the fruits of the Spirit, their own exhibition of those beautiful qualities put before us as necessary for Christians by our Lord in His Sermon on the Mount and by Saint Paul in his great Epistles.

The three men most intimately connected with the Movement at the beginning were John Keble, Richard Hurrell Froude and John Henry Newman. Dr Pusey, who became so prominent in the Movement afterwards, joined the others later. All of these men without exception were marked by their extraordinary earnestness, the extraordinary reality of their religion, and the extraordinary holiness of their lives. Of John Keble, Mr

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Gladstone remarked that "he was a true saint if this generation has seen one." Of remarkable intellectual gifts and capable of taking a high place in his University, he was well content to retire to the obscurity of a country vicarage where his name even to this day is beloved and revered by the descendants of those amongst whom he worked. This summer I was privileged to visit the quiet graveyard in Hursley where his body rests beside that of his wife under the shadow of the church which his munificence gave to the village. A pilgrimage of thousands had visited the grave only a few days before in connection with the Anglo-Catholic celebrations at Winchester near-by, and the grave was still covered with wreaths and floral tributes. There were those from the Anglo-Catholic Congress, the English Church Union, and others who delighted to honour and revere his memory. But the most moving of all was a wreath inscribed "To our great Shepherd." It was from the members of the parish church of Hursley village, and it was there in his obscure but devoted pastorate that the true greatness of John Keble lies.

Richard Hurrell Froude, the second of the original triumvirate, was filled with the unquenchable exuberance of youth. An early death deprived the Church of the full brilliance of those talents he would have brought to her service; but his journal, published after his death, bears witness to the strictness of discipline which he practiced as a true soldier of Jesus Christ.

Edward Bouverie Pusey, true to his evangelical upbringing, was filled with a passionate personal devotion to Jesus as the Redeemer of the world, the Saviour of mankind; and in his liberality to others, his patience under the obloquy which came upon him for bearing witness to Catholic truth, his own self-discipline, he too showed himself devoted to the ideal of holiness and sanctity as a necessary part of the Christian life.

Nor is it, I think, without significance that John Henry Newman chose for the position of honour as "No. 1" in his first volume of published sermons a discourse entitled: "Holiness necessary for future blessedness," and based on the text which I myself have chosen to-day. Holiness is necessary for future

blessedness, so Newman taught, for only the holy and humble of heart can be happy with God, only the holy can enjoy heaven. Unless we are holy, heaven could not bring us blessedness. And we must begin to prepare for the heavenly life now by the holiness of our lives. This sermon was preached in 1826, seven years before the Assize Sermon which we mark as the beginning of the Movement. Holiness! holiness! holiness! The whole idea of the Movement was to make men holy, more Christ-like; to make religion more real, vital, transforming. That was why the leaders all preached the doctrine of the Holy Catholic Church—for the Holy Catholic Church is the home of saintly Christ-like men and women.

We have a record of a conversation between Hurrell Froude and Isaac Williams, the poet, later prominent in the Movement. Walking in the beautiful gardens of Trinity College, Oxford, they were discussing plans for the revival of churchly life. Froude, with his youthful and exuberant enthusiasm (what a lovely and lovable creature he was!) said, "Isaac, we must make a row in the world." The "row" to which he referred was to be brought about by preaching the forgotten truth that the Church of England was part of the Holy, Catholic and Apostolic Church. And to Froude's remark, Williams replied, "I have no doubt we can make a noise and may get people to join us, but *shall we make them better Christians?*" To this, Froude answered that the doctrine of the Church, if preached, must do just this thing; the doctrine of the Holy Catholic Church, if understood, ought to make men better Christians.

Holiness, greater holiness, greater reality in religion, greater Christ-likeness in our lives—that was the object of the Oxford Movement from the very beginning, as it must still be the object of the Anglo-Catholic Movement to-day. "Shall we make them better Christians?"—that is the question we must all ask ourselves as we bend our energies towards spreading the truths of our holy religion. "If I get Mrs Smith to become a Catholic, shall I make her a better Christian?" "When I became a Catholic, did I become a better Christian?" *Without*

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holiness no man shall see the Lord. Are we working for greater reality in our religion? Is our religion producing holiness in our lives?

Well, if it is not doing that, it is no good. If the Catholic religion is not making us better Christians, it is no good. In vain may we take pride in the beauty of our services, in our growth in numbers, or in the intellectual gifts of our theologians, if we are not becoming in consequence more loving, more sympathetic, more understanding with others, more Christ-like—in short, better Christians! If we who call ourselves Catholics have not become more vital, more real, more spiritual, because of our religion, then all is vain, and we have departed from the aim of those who went before us, and we had better try something else. For the Catholic Church is the Holy Church, and the members of that Church are called to be saints. It is in holiness of life, and only in that, that we shall draw other men to Catholic truth.

On January 22, 1832, Newman preached another sermon, the title of which was "Personal Influence the Means of Propagating the Truth." Let me repeat that—as we look forward to the next hundred years—"personal influence is the means of propagating the Truth." Personal influence—the influence of holy lives—is the only means by which we can draw other men and women to embrace the Catholic Truth as it is in Christ Jesus. The power of a holy life is contagious. Nothing can withstand it. Am I showing it forth?

The Oxford Movement at its beginning was feeble, according to the judgment of men. A handful of men in Oxford, how could they change the Church? How could they rescue it from its deadness? It was ridiculous! No human power could save it. Thomas Arnold was right about that. But these men did change and save it. They changed it and saved it because their lives were holy lives. They were strong in the power of Christ's might. Are we? Can our attachment to Catholicism merely because it is aesthetically attractive draw others, or even ourselves, to Christ? Perish the thought. Can human zeal for

a cause, can narrow partizanship, can organizations save my soul, or draw others to my Lord? Impossible. There is only one thing that can do that, a thing that ought to flow naturally out of our Catholicism: that *holiness without which no man shall see the Lord*.

The Oxford leaders did their great work, not because they were influential men, or great scholars—though they were that—but because they were men of holy lives. Men looked upon them, and, though they were suspicious of them and hated and feared their teaching, they could not doubt that they had been with Jesus. How is it with us? The old century has passed, a new hundred years is beginning. That Catholic religion which we love and profess, if other men embrace it, shall it make them better Christians? Has it made me a better Christian? Is there now in my life, as a result of real and vital and Catholic religion, that *holiness without which no man shall see the Lord*?

The Religious Life

THAT particular state of life traditionally known as the Religious Life, or the Life of the Evangelical Counsels of Poverty, Chastity, and Obedience, is far from being widely understood in its nature or aims. The text on which any apologia must hang is that saying of our Lord to the rich young man: "*If thou wilt be perfect*, go and sell all that thou hast . . . and come and follow me."¹ And the philosophy of the "call" is based on the well-known fact that pride and disobedience are at the root of all sin and most of the troubles of the world, and the *perfection* of the Manhood of the Son of God lay fundamentally in the utter *humility* with which He put off the glory that He had since eternity with the Father and "*humbed himself, and became obedient unto death.*"² So the man or woman who is able to receive it strives in Religion to attain by means of the "Counsels of Perfection" as near as possible, by the help of God's grace, to that perfection in life and character of which our Lord is the type and model. It is a life of "heroic sanctity." In it a person voluntarily assumes—if God calls him to it—not only the *desire* of attaining somewhere near the holiness of our Lord, but also the *obligation* of bending all his efforts, giving all his will and strength to that end and to no other. It requires no special natural gifts, no unusual brains or skill, only the willingness and ability to humble oneself in imitation of Jesus Christ, to the end of corresponding perfectly with the Will of God as expressed through one's Superiors. The Religious attempts to be like the blessed in heaven—to ask nothing beyond the bare necessities of bodily life, except to live continuously in the presence of God.

Perhaps it will become clearer if we pause a moment to look at the origins of this particular form of self-dedication in Christianity. In the first generation of the Church an exceedingly rigid standard of holiness was maintained. As long as Christians were a persecuted minority it was possible to continue

¹ *St Matthew* xix.21

² *Philippians* ii.8

on the whole a very high level of heroic goodness. But when Constantine recognized and then adopted the Catholic religion, all that was changed. Instantly the world began to flock to the Altar, and inevitably the bars little by little slipped down. Within a short time we find the natural reaction: men and women who deplored this trend and found themselves powerless to affect it directly felt that they must somehow maintain the old and glorious ideal. First, one by one, then in groups, those who really took Christ seriously and whole-heartedly slipped away from decadent fourth century society to live a life of prayer and good works and to keep alive the ideal which had been well-nigh universal in the Church of the Catacombs.

All through Christian history since that time, men and women in every generation have felt the need for lives permanently dedicated with complete selflessness to the following of Christ in His utmost demands. St Benedict first regularized and organized in monasteries and convents the Religious Life as we know it, drew up a Rule, worked out an ideal of worship and life which has required remarkably little modification to be useful in every age and clime. His whole ideal hung on the single vow of Obedience, and truly there is the cornerstone of the structure. The greatest of saints, the most heroic of missionaries, the holiest of pastors, confessors, spiritual directors—these have come from the Religious Orders. Learning survived the decline of Rome and revived in the West only through the monks. The Church's care of sick and poor has for centuries been led by Religious. Hospitals and schools and homes for poor and aged had their rise from among those "fools for Christ's sake" who loved neighbor more than self because they had given their all to Him in the love of heart, and mind, and soul, and strength.

One of the saddest aspects of the Reformation was the loss of so much of the spiritual power which had been generated by the Orders. In England above all we can readily see what happens to a Church which makes no provision for those generous souls who aspire to rise nearer our Lord than is

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possible in the world. No part of the Catholic Church has probably ever been so utterly "dead-level" and luke-warm as the Church of England following the Restoration. One of the glorious fruits of the revival of holiness known as the Oxford Movement of 1833 has been the restoration of the Religious Life to the Anglican Communion. In an age of materialism, of scientific and popular attack on every form of religion, the past century has seen the unfolding of this fine flower of real spirituality, until the Church of England to-day contains more nuns than before the pillage of the Orders by Henry VIII, and a great number of able and devoted monks and clerks regular.

But the Religious Life is no mere revival of a quaint antiquity, no mere escape from the stress of the world's burdens. Viewed from the standpoint of the practical modern man we may enumerate at least four outstanding contributions which it makes to the life of the Church. First and foremost is the constant stream of prayer and praise which goes up from cloisters the world around. Men and women pressed and harried by this world's affairs can perforce not spare the time and the enormous energy required for this, the hardest and greatest work of man towards God. It is not an offering "instead of" those who live in the world, but "on behalf of" them. "Man is created to praise, reverence, and serve God our Lord . . ." And the Religious throws his major energies into the first two of the three ends of our existence, hoping in his tiny way to make up something of what most people are unable or unwilling to give to God. In this is included the great work of "reparation" for the sins and godlessness of the world. The man with any sort of vision of God and a knowledge of the world cannot but be torn within himself by grief and sorrow at the appalling indifference and neglect, coupled with the outright defiance of God which to-day, as in many eras, abounds the world over. One of the great ideals of deeply thinking Christians and above all of dedicated Religious is to try in every possible way to make up to God some little part of what He longs for from all men. The spiritually-

minded man knows the life of prayer and praise to be the primary way of making this offering, and good works of charity and healing and teaching to be second only to that. So monks and nuns, especially in the so-called "contemplative" orders, but primarily in all communities, consider their first work to be the "Opus Dei," or work of praising God.

A second place where Religious are desperately needed is in the related realm of spiritual leadership in the Church and among Christians generally. The busy parish priest must be about his calls, his reading and study and writing, his management of practical affairs; the responsibilities of the bishop keep him "on the go" from dawn to dark. Religious are set apart precisely in order that they may have the opportunity, free from major distractions, to cultivate and develop the life of the Spirit in themselves, and so pass it on to an eager world. A parish priest of my acquaintance tells me he wants to have in his pulpit every few months a Religious, fresh from his prayer and intimate touch with God, to restore him and his people to the fresh zeal of Christ, the yearning for the richness and power of a life lived close to God, and to help them in the practical technique of developing it. The widespread movement for Retreats and quiet conferences, many of them led by Religious, is another evidence of the need and value of this work. The monk or nun is set apart to reach as near as possible to that glorious character and Christ-like first-hand touch with Reality to which all Christians are of course called, but most of us so grievously hindered from attaining. As in political things every citizen is called to vote, to give his share to governmental leadership, but is forced to leave the actual conduct of affairs to those who are specially trained and set apart for the purpose: so in things spiritual, each of us has a part of real importance to play. But most are hindered by necessary affairs from advancing very far along the road to Christ, so we set apart those who are able, to lead the way and point ahead to the Truth.

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A third value of Religious to-day is more familiar to those who work in certain special fields. We know of scientific research done by those whose call to the Religious Life has freed them for absorption in highly technical tasks. So the work of evangelism in and around the Church is more and more being done by these Religious who have that gift, because they are, by their state of life, able to develop it to the full. In ages past as at present, scholarly research, and the writing and publication of countless aids to prayer and devotion and the understanding of God has come from the Orders. Some of our finest spiritual guides, past and present, books showing an amazing knowledge of the deep places with God and of the trials and possibilities of the human soul, are the work of Religious. Many kinds of special preaching, conducting of Retreats and the like, development of Church music and worship, are within the range of what has been done better by Religious than others. Spiritual direction and the hearing of confessions is entrusted in a rapidly increasing degree to those whose primary work is prayer, by men and women who want the help of *experts* in the life of the soul.

The fourth field of usefulness for Religious in the present day is as the Church's "front line troops," as it were. Monks and nuns, by the very nature of their life, are not encumbered with responsibilities and ties; they can go wherever they are most needed, at a moment's notice and with a minimum of expense. Missionary work at home and abroad is ever hindered by the cost in living expenses of the average gentleman priest with a family; how great is the economic advantage of having a supply of single and unattached specialists to do such work. The Religious is trained, from the time he begins, to endure hardship, to be content with little comfort, long hours of work and few recreations. How much of the Church's trying and uncongenial work simply goes undone because "you couldn't ask a priest to bring up a family in such conditions!"

For any individual, the call to the Religious Life is a matter for deep and honest thought and prayer. For one who clearly

sees the possibilities of the Life and loves God with his heart and is free from prior engagements or responsibilities such as debt, and parents, marriage—for such a man or woman the only honest course is to “try his vocation” by entering the novitiate of some established Religious House. He or she will have a probationary period of three years at the very least, during which life will be made far less agreeable than it ever is likely to be under vows. He is only asked to give himself generously and whole-heartedly to Obedience, and so far as he is able to trust the wisdom and honesty of the Superiors as to whether he is fitted for the Life. If, however, it should become for him an inescapable conviction that he “has no vocation,” he may be released from all obligation at any time during the probationary period.

The Life of the Counsels is ever an adventure. Like faith in God, it must ever remain ultimately a gamble. To him who can receive it the good Lord gives it. Let him that is not able be filled with admiration and respect, and strengthen all Religious by his prayers and alms and encouragement. It is a glorious call to “the last full measure of devotion,” which is given to a very few. Alas, there are those who hear and reject the chance, as well as those who put it off until too late. Pray that more and more our Church boys and girls will open their eyes and ears, that God’s name may be praised and His work prospered, to His glory and the salvation of the souls and bodies of men. Pray that Religious may be true to their vocation of selfless love and service. Pray that the Anglican branch of the Catholic Church may come to realize more fully the wonder and joy of the Life of Holy Religion, so that she may advance ever more surely toward the reunion of all Christian people in the One, Holy, Catholic, and Apostolic Church of Christ, and the bringing of all men everywhere into the light and glory of the Kingdom of Heaven.

A PRIEST-ASSOCIATE

St John of the Cross

AN air of tranquillity, peace and repose so pervades the lives of saints that we are apt to think of them as apart and therefore of no practical value to us. We are so earth-bound, they so free. We are hemmed in with the conventions of business life, political life, social life; they have transcended them.

In times of stress and crises such as are confronting every nation of the world to-day, when the very fabric of our civilization seems to be crumbling, we are brought face to face with the realities of life. Men representative of every class of social order from the highest to the lowest propound various theories and offer different solutions. But the thinking Christian, the man to whom Christianity is something more than a formality, looks to God.

The tendency of earnest Christians in days of anxiety and perplexity is to emphasize and practise what Baron von Hügel terms "other-worldliness." And this "other-worldliness" is consummated in the Christian saint. Here is just where the saint proves himself of real practical value—in teaching men how to attain to God.

But even when our interest in some particular saint is more than momentary, too often as we turn to a record of his life we are discouraged by the mass of legends which surround it and give us a distorted view of the real man. We long for authentic records.

St John of the Cross is an outstanding example of a man who transcended the narrow limitations of the generation in which he lived and has brought to thousands from his day down to our own a realization of the reality of God and, in his writings, has left us a personal, well-tested record of how to attain to God through contemplation.

Since Pope Pius XI declared St John a Doctor of the Universal Church on August 24, 1926, men everywhere have renewed their interest in his life, and so it is with deep appreciation and gratitude that we turn to a new and authentic

biography* of this beloved saint by Fr Bruno of the Order of Discalced Carmelites. The record has been compiled with painstaking care and scholarly thoroughness, and it deserves to be studied by everyone who wishes to get a thorough and reliable picture of St John of the Cross in relation to the times in which he lived.

The purpose of this article is merely to point out the high lights of this biography with the hope that the reader will be enough interested to go to the book itself for a complete picture. As Jacques Maritain aptly points out in the introduction, "Fr Bruno has succeeded in placing the life of his subject in its exact framework, in reconstituting all the surroundings and circumstances that went to make up its human setting . . . he makes us see as a living present reality . . . the total renunciation, the courage, the terrifying patience, the steady persistence in suffering, the divine energies liberated by a soul pierced through with love."

The biography opens with an exquisite picture of the beauty and quaintness of Fontiveros, where St John was born in 1542. In sharp contrast with this beauty is the utter poverty of St John's childhood and boyhood. Although the love of God as expressed in the devout life of his parents penetrates this poverty and hallows it even as it did at Bethlehem, no one can fail to see that this child knew life as a real vital thing. He was in no way apart from it. It throbbed and pulsated about him as he with his brothers carried on their humble tasks of helping their mother as she struggled for their existence.

When St John was old enough to be apprenticed he was placed in turn with a carpenter, a tailor, a wood carver and a painter. One is reminded of that other Child in the carpenter shop at Nazareth. He had, however, no great liking for these employments, his mind went out toward spiritual realities. But as a child of nine he knew what dire necessity was, and even at this tender age he did not shrink from the responsibilities of

**St John of the Cross*. By Fr Bruno, O. D. C. (London, Sheed & Ward, 1932.) 18 shillings.

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life. This child who was a born contemplative stuck to the common tasks. A few years later at the age of twelve we find this same trait of heroic fidelity in his coöperation with others to meet the necessities of material wants when he helped the nuns by begging alms for the school children. Here was no dreamer for whom the external world does not exist.

St John was an exceedingly attractive young man. We read: "His air of reflection drew men; and still more his face, which was a rather full oval in shape, his complexion a warm brown, lighted up by dark eyes. He had a broad, high forehead, well-marked eyebrows, and an almost aquiline nose. It conveyed an impression of nobility and peace like some of Zurbaran's pictures of Carthusian monks." Any novitiate would have welcomed him. Yet his heart was so full of compassion and love for the poor and suffering that he gave himself wholeheartedly to ministering to the sick in the hospitals of Toledo until his twenty-first year. From childhood the fulness of the Spirit dwelt in him.

The description of his reception as a Brother of Our Lady in the Chapter House of the Monastery of St Anne in Medina del Campo by the Carmelite Fathers is very lovely, but too long to quote in full. "Life in a novitiate does not allow for much leisure in one's cell . . . and the life of a Carmelite, and especially a novice, was weighed down by a multiplicity of liturgical and claustral observances" we are told. However, with his keen ability to appreciate the real value of things, he would not allow the routine of these observances to blind him in his quest for God. Just as a lad in Medina, when he had visited the market place and "gazed upon all the prodigious display there of the great world's productivity" and had realized its transitoriness and hence the vanity of it, in like manner during the time of his probation he continually sought for the inner meaning of the religious life. It was therefore with profound joy that he came upon the following words in a book of the Order which was looked upon as the ancient rule of Carmel. ". . . The Carmelite life has a twofold end. We attain the

first by our own toil and virtuous efforts, aided by divine grace. It consists in offering to God a holy heart, free from all actual stain of sin. . . . The other is communicated to us by a free gift of God, *ex mero Dei dono*, and consists in tasting, in some way in the heart, and experiencing in the spirit, the strength of the Divine Presence, and the sweetness of the glory from on high. It is with this twofold end in view that the monk should lead an eremitical life." To attain these two purposes in his own life and to inculcate them in his brethren became the ruling passion of his life. It was this common aim which made the spiritual friendship between St John and St Teresa such a vital force. Through it they were able to accomplish those great reforms throughout the Carmelite Order which have had such a far-reaching and lasting effect in the secular as well as the religious life of the Church since their time.

Unfortunately some of St John's superiors and other members of the Order did not share his zeal for a return to the Primitive Rule, nor did they have his singleness of mind and purity of intention. Therefore divisions arose regarding the interpretations of the Rule, and the authority to effect these reforms was questioned. The storm which had been brewing with increasing intensity between the Discalced and Calced Friars finally reached its climax when the Saint of Carmel was immured in the convent of Toledo at the beginning of December, 1577. The terrific sufferings which he underwent from then until March, 1578, are comparable only with those of our Lord. As Fr Bruno says, "What actually happened was the work of Divine Providence. It is clear that the Reform of Carmel was a work designed by God, and conducted by Him through human difficulties." St Teresa herself commented on the inexplicable powerlessness of his friends to assist him, saying, "I cannot understand this unfortunate fact, but there seems nobody to be found who remembers our saint." Truly his sufferings were another triumph of Love—God in the person of His servant overcoming evil with good. It was this experience which made St John capable of writing the *Dark Night of the Soul* and the *Living Flame of Love*.

St John of the Cross 21

The description of St John's escape from the cell in the Convent leaves no doubt that it was miraculous. One is reminded of St Peter's escape from prison. As the writer of the *Epistle to the Hebrews* remarks of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Fr Bruno writes, "It is an acknowledged historical fact: 'Our Lady had set him free'."

During his imprisonment, in union with his sufferings, he was so transfigured with love that when he returned to active life he had a message for all. His teachings and his writings were compelling and had power because there was no hiatus between his life and what he taught. For thirteen years, or until he died in 1591, he exemplified by word and deed the twofold end of the Primitive Rule. The nuns at Beas venerated him as a saint while he was still living, and, during the time he was rector at Baeza, we are told "the gravest persons, saints and scholars, masters and University professors flocked to John as a divine oracle, and departed marvelling at his conversation." His death which occurred amidst intense sufferings while he was at Penuela where he was sent in disgrace by the then Vicar General Nicholas Doria because he had made a defence of the oppressed—Jerome Gracian and the Carmelite nuns—was edifying both to his friends and enemies.

St John truly made himself all things to all men. To beginners he addressed his famous sketch of the seven capital sins of spiritual persons which he concludes by saying, "They end by thinking that what is not to their liking is not the will of God." To the proficient he could write, "*Todo y nada*—The Whole is the explanation of the Nothing". Fr Bruno points out: "It is the road of Nothingness, of the negation of all earthly and heavenly good things, of the latter just as much as the former."

It is well to note that the *nada* is not the goal, only the way. This teaching was no nihilism, no Buddhistic Nirvana, no Illuminist doctrine. When rightly interpreted in the light of revealed truth and Catholic theology and philosophy it is capable of liberating to the fullest extent the divine energies of the soul. It emphasizes the supremacy of God and the nothingness

of man apart from God. By it the Christian becomes in a sense deified. As St Paul expresses it: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

The life of St John of the Cross is well worth serious study, not only for the monk or the nun, but for the devout man or woman in the world. His advice regarding life in a monastery is also applicable for the business man or woman. He says, "Live in a monastery as if no one else lived there . . . be not disturbed if the whole world crumbles away . . . preserve peace of soul." Fr Bruno remarks truly: "To carry out this advice, as John did, to bear all things with rare patience and in profound silence, is to obtain in community life, the advantages of solitude, and, at the same time, 'to find true humility, interior quietude and the joy of the Holy Spirit'." And in another place he remarks, "There are royal souls in the world who are determined to ascend Mount Carmel. They understand that John's teaching will set them free, because it transcends every form of life. It is supremely exacting in what it asks, it reaches the very depths of the soul; and then its work is done. Love and do what you will. But love, with all the seriousness of love."

J. W.

Community Notes

CAMBRIDGE AND BOSTON

MAY we remind our friends and associates of the patronal festival, St John before the Latin Gate, which comes on May 6th and is observed in the houses and churches of the Society of St John the Evangelist in the United States, Canada, England, India, South Africa and Japan. The life and work of the Society is all one, and the various congregations are united in one bond under the Fathers of the Society everywhere. We shall be grateful for your Mass and Communion intentions on that day or during the Octave.

Priest and lay-associates of the Society are reminded that the patronal festival is the time for the annual report as to their observance of the associates' rule. In the absence of the Father Superior abroad, the reports should be sent to the Father Assistant at St Francis' House, Cambridge.



BISHOP Booth of Vermont, acting for the Bishop of Milwaukee, held an ordination at the Society's church in Boston on the second Sunday in Lent and ordained to the diaconate one of our novices, Brother Edward Thomas Taggard.



TWENTY-five years ago, one of our priest-associates, Fr Frank Fitz, came from Honolulu to live at the Mission House in Bowdoin Street and to assist Fr Field in the coloured work at the Church of St Augustine and St Martin, later to become Vicar.

On Thursday evening, January 25th, there was a celebration at the church in honour of Fr Fitz and his silver jubilee. The affair opened with a formal reception that gave every member of the parish an opportunity to shake hands with Fr Fitz and congratulate him on his anniversary. Several gifts and a purse of money were formally presented on behalf of the congregation. There followed an excellent supper, with music supplied by soloists from the congregation.

Many of our readers will be happy to know of this tribute paid to the splendid work that Fr Fitz has done among the coloured people of Boston for the last twenty-five years. It is a record of which he may well be proud, and we are glad for this opportunity to tender him our affectionate congratulations. May we remind you all that one of the important works connected with the mission is St Augustine's Farm at Foxboro, Massachusetts, which provides camping facilities for the boys and girls of St Augustine's Church and a rest house for tired mothers. We are urgently in need of further contributions for this splendid work if it is to be continued during the years to come. Surely no appreciation of Fr Fitz' long pastorate would be more welcome to him than a substantial gift to the Farm.

NEW YORK

CANDLEMAS Day saw the usual large attendance of religious and associates and friends at the fourth annual High Mass for the religious communities, held at the Church of St Mary the Virgin. The preacher of the sermon on the Religious Life was the Right Reverend Rocksborough R. Smith, Bishop of Algoma. His Lordship is the episcopal visitor of the Canadian Province of our Society.

At luncheon in St Mary's House after the High Mass, we had the pleasure of entertaining Bishop Smith, Fr Hughson, Superior of the Order of the Holy Cross, Fr Huntington, O.H.C., Fr Joseph, Superior of the Order of St Francis, and several other members of the Franciscan community.



DURING the visit of the Bishop of Algoma in New York, the Reverend Brother Andrew, O.S.F., formerly one of our lay-associates, was ordained to the sacred priesthood at an ordination held in the Church of St Mary the Virgin on Quinquagesima Sunday, February 11th.



THE Fathers of St Mary's House have, during this last quarter, conducted retreats for the Sisters of St Margaret, the Sisters of St John Baptist, the All Saints' Sisters of the Poor, and the

Sisters of St Mary, as well as a number of retreats and quiet days for lay-people at the Church of St Mary the Virgin, and the Holy Nativity House of Retreat at Bayshore, Long Island.

SAN FRANCISCO

FATHER Morse writes from San Francisco: "After an absence of six years, I have arrived back again at our House in San Francisco and find myself in the midst of old friends. The Fathers here were all together with me in the novitiate at Cambridge; only Brother Isaac I had not met before.

The neighbourhood of our church has changed hardly at all during the past six years—the same apartments, garages, and shops are here. Our own yard has been much improved, the old board fence removed and a neat woven wire fence put up in its place, the entire enclosure turfed, a stone walk laid down, and a hedge and flowerbeds planted.

The interior of the church also has been vastly improved. The entire wall behind the altar has been covered to the ceiling with a rich, dark red velour hanging, surmounted by a gilt cornice. The somewhat cumbersome and unsightly altar rails have been removed, leaving the appearance of spaciousness between the pews and the altar. A gold-leafed statue of the Blessed Virgin and Child, standing on an ornate bracket, has been placed on the sanctuary arch over the pulpit opposite the large crucifix. The warm California sunshine streams in as formerly through these mellow amber windows, giving the warmest and richest effect I have seen in any church.

We sadly miss the help of our old friend and cook, Mrs Brown. About a month ago her strength gave out under what appeared to be a nervous collapse, and she had to go to the hospital. We do not expect to have her with us again for some time. Pray that she recovers.

The personnel of the congregation of the Church of the Advent has not changed as much as one would expect in a city parish. The faithful are faithful still, and there are some new faces. Most of all, I miss Mrs Thacher who died last December. She was tireless in her devotion to the Fathers at the

rectory and wore herself out ministering to our needs. May she rest in peace, and may God reward her openly before the saints. Another of our most faithful women, Mrs Charles Goodwin is so ill with arthritis that she can only move about with difficulty, but nothing short of the doctor's strictest orders will keep her away from church. Miss Mary Pierce, our old Boston saint, is with us still, as spry and cheerful and self-effacing as ever. What we would do without these and others of our dear friends and helpers, it is hard to imagine.

Then we still have St Cyprian's Mission for coloured people under our wing. Just now it is Fr McDonald's spacious and efficient wing. They have grown constantly in numbers and devotion. Some Sundays they have as many as sixty out for a nine o'clock Mass.

The Armenians and Syrians use the church and parish hall respectively for their services—often at the same time—so that in the number of Christian bodies using the premises, the Advent is not unlike the Church of the Holy Sepulchre at Jerusalem.

The Scout Troop seems to replenish itself as by miracle. Of course, the miracle worker is our good Fr Forbes, who seeks them out in desolate places and watches over them individually like a good shepherd.

Our choir has found an able and untiring director in Mr Hildreth, and the improvement in their singing is very remarkable. Although I cannot say that as yet they equal our Boston choir, they are steadily on the way to that point of perfection.

Brother Isaac has made a real place for himself here as a pastor and preacher. He goes once a week to the City Relief Home to instruct and comfort those poor folk there, and besides, is in demand as a preacher in several of our churches in San Francisco and Oakland.

During this Lent we are trying the experiment of holding district meetings for instruction throughout the parish. Seven centrally located homes have been chosen where the parishioners living in those districts could meet, and a Father goes there one evening in the week to give an instruction. It has worked out very well. A larger total of attendance is reported than

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could have been expected at a weekday evening service in the Church.

The ten o'clock Mass at the church on Sundays is also a service of instruction. A small movable altar is placed for it in the body of the church, so that people can watch what the celebrant is doing. Another Father is present and gives an instruction on the ceremony as it proceeds. This has been found very helpful for those who are new to the church and is well attended."

BRACEBRIDGE

THIS has been our most severe winter. The thermometer once went more than fifty degrees below zero. Many days it has been more than thirty below. Our fuel bills have been large, but fortunately that has been a help to the people from whom we were able to buy wood. Many of our people had no other source of income.



THERE have been many cases of abject poverty among respectable and hardworking people. One family made underclothing of potato sacks lined with cotton. Last week we heard of a family who were really starving for want of sufficient food. They were too proud to ask and were newcomers. We sent them groceries and then found that their cows and horses were starving too. The horse had even eaten the wood shavings that had been put down in lieu of straw for his bedding. We obtained a ton of hay for these people. The Sisters have had constant calls upon them to help in childbirth and sickness. The grateful letters that keep coming in from people in our missions show that what we try to do is appreciated.



ON days that were not too cold we have been working on the interior of our new buildings, laying the floors and putting up the partitions in readiness for the many people who want to come to us in the summer.



WE should like to put up a rough camp building with bunks in it for boys and young men who come for the summer. We

have such a lovely place here that we like to share its health and happiness with as many as possible.



THE Fathers have been asked to preach far more Missions than they can possibly undertake. They have been to Ottawa, Oakville, Toronto, Hamilton, Brantford, Port Arthur, Fort William, Aurora, Mimico, Huntsville, Gravenhurst, Philadelphia, Rosemont, Pa., and Little Falls, N. Y., for Missions, Retreats and other preaching.



THREE Retreats for women and girls have been held in the Convent of St Margaret at Bracebridge.



TWO novices have been clothed and two postulants admitted at the Mission House during this last quarter.



FATHER Serson has been elected Vice-President of the Canadian Church Union, a society for the defence and advancement of the Catholic faith.



WE expect to hold our annual festival service in Toronto on May 5th and 6th, the feast of St John before the Latin Gate. Fr Pashler of St Bartholomew's, Toronto, one of our priest-associates, is chaplain of the Toronto branch of the Fellowship of St John.

TOKYO

As a result of the Father Superior's visit to Japan, our two Japanese Fathers are now temporarily settled in a small rented house close by the athletic field of St Paul's University—quite in the manner of St Francis' House, Cambridge, and Soldiers' Field of Harvard—where they are living the religious life and doing their own cooking and washing and other housework. From there as a center, Fr Sakurai and Fr Kimura are engaging themselves in various outside works, such as ministering to the Sisters of the Epiphany and the conduct of study courses on the Church and the spiritual life at the University. The postal address of the Fathers is: The American Church Mission, Ikebukuro, Tokyo City, Japan.

Notices of Books

PRIESTHOOD AND PRAYER. By the Reverend Father Bede Frost, O.S.B. (*Milwaukee: Morehouse, 1933.*) Cloth. Pp. x + 220. \$2.60.

WE are indebted to Dr Kirk for rediscovering, to our profit, in his *The Vision of God*, the truth that contemplation is the Christian's real end; and we must acknowledge our obligation to Father Bede Frost for the admirable book in which he applies this truth to the life of the priest. It is not surprising that he should have so clear an understanding both of the possibility of attaining to the vision and of the duty of seeking it, for he himself lives, labors, and thinks in the Benedictine tradition, whose most basic assumption is that the vision can be caught and held in the midst of legitimate earthly occupations. *Priesthood and Prayer* is true to its title. It explains to the priest his position in the divine economy; shows him his duty of living in the intimate converse of contemplation with the God from whose will his priesthood draws its authority; and, last of all, guides him in the performance of this duty.

"The heart of priesthood is none other than the heart of Jesus in its constant attitude towards His Eternal Father, the attitude of adoring, contemplating, desiring prayer. Participator in His state of Sonship and of Priesthood, the priest must seek to possess the heart of his Lord; his primary and abiding attitude toward God his Father must be none other than that of Jesus Himself. Nothing is of more importance than his prayer, nothing so truly reveals his whole life. For his prayer is real in so far as it is the expression of his life, in the degree that in it his whole being is laid open before the eyes of the Divine Majesty. What he is in his prayer that will he be in his ministry; no more, no less." (Page 106).

The frequent reiteration of these truths in the course of the book brings them to bear upon every facet of the priest's many-sided life. The ideal it sets before him is not an easy one of realization, but it is an ideal to which the priest must attain, so far as he can, if his apostolate is to escape superficiality and sterility.

W. K.

SELF-ABANDONMENT TO DIVINE PROVIDENCE. By J. P. Caussade, S.J. Translated by Algar Thorold. (*London: Burns Oates and Washbourne, 1933.*) Cloth. Pp. xxv + 148. 5 shillings.

THIS book offers to English and American readers a new translation of a great French spiritual classic. As Dom David Knowles in his introduction states, *L'Abandon* is addressed in its entirety to chosen souls—contemplatives. At first this statement seems to limit the field of its appeal. This is no doubt true. Too often, however,

we are so awed by the heights to which certain outstanding mystics have attained that we lose sight of the many hidden souls—simple folk who with eyes and faith understand the things of God.

Mary of Bethany, when she sat at our Lord's feet and was so overwhelmed with the truth that the man before her was God incarnate that she forgot to serve Him as man and could only adore Him as God, probably never dreamed that she was a great contemplative—not even when our Lord in her defense proclaimed that she had chosen the good part. Such souls to-day, whether enclosed in some contemplative religious order or living in the world, cannot fail to find in *L'Abandon* much consolation and a renewed courage.

The doctrine set forth is at once profound and simple. It strikes at the heart of the matter. It emphasizes again and again the primary, fundamental laws whereby union with God can be obtained—grace, faith, complete obedience to the Will of God—these things are paramount! Visions, raptures, ecstasies and the like may and do occur according to the Will of God and the temperament of the person concerned, but these are indeed secondary. Union does not depend upon them.

A salient truth which many overlook is strongly brought out, namely, that God is the supreme Director of souls. It is the hourly, minute by minute coöperation with His Will that perfects us.

Throughout the ages mystical writers have employed the simile of the bride and bridegroom when trying to make real and vital the meaning of the relation between the soul and God. The very title of this book is rich in meaning for the true lover of God.

This is no new way—it is the negative theology of the 'pseudo-Dionysius, of St John's "Dark Night of the Soul," our Lord's way: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Let us not be afraid to abandon ourselves to God and let Him make of us saints.

God grant that a few souls in each parish will take this book and—to use the words of the collect—read, mark, learn and inwardly digest it.

J. W.

WAYS OF CHRISTIAN LIFE: Old Spirituality for Modern Men.

By Dom Cuthbert Butler, Monk of Downside Abbey. (*New York: Longmans, Green & Company, 1932*). Cloth. Pp. xii + 256. \$2.50.

IT would be extremely difficult to recommend this book too highly for those who are seriously interested in developing their prayer life, whether they are beginners or have made considerable advance.

The book is very comprehensive; yet the style is terse, and the interest is sustained from beginning to end. The characteristic contribution of each of the four great Religious orders—the Benedictines,

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the Franciscans, the Dominicans and the Carmelites—to the deep, rich devotional life of the Catholic Church is set forth in graphic word pictures. These pictures are entirely free from sentimentality. They lift the conception of the Christian life to a plane above controversy and show how each individual Christian can draw upon this great store-house, thereby enriching his own life and enabling him to glorify God to the fullest extent in whatever state his present life is cast.

The chapter entitled "The Liturgical Revival" is excellent and shows clearly why the Church continually emphasizes with such insistence the value of the Mass.

J. W.

DIRECTION IN PRAYER. Studies in Ascetic Method. Edited by Patrick Thompson, for the Society of Retreat Conductors. (*London: S.P.C.K., 1933.*) Cloth. Pp. 151. 3 shillings, 6 pence.

IN this book Patrick Thompson has edited for the Society of Retreat Conductors a series of seven studies made by different authors on the subject of prayer. These studies are grouped under three main headings, the first two of which deal with the theory of prayer and the chief methods, while the third section deals with their application to the individual soul. The points made in this last section are enforced by a catena of quotations from all the great masters of the art of prayer. These quotations are well selected and add materially to the value of the book.

The main impression one gets after reading these studies is that prayer is work. This is an exceedingly important point which should be driven home with all possible force. Herbert Mather, the Superior of the Society of Retreat Conductors, in the first study which deals with the dogmatic basis for prayer makes the startling statement, "There is to-day only one priest living the strictly enclosed life in the Church of England." Whatever else this statement signifies it would seem to indicate that the Church of England has not grasped to the fullest extent the fact that prayer is work—a man-sized job.

These studies should prove a valuable handbook on ascetic method of prayer for the seminarist and priest.

J. W.

THE SCHOOL OF THE ETERNAL. Outlines for Use in Retreat or in Daily Mental Prayer. By James O. S. Huntington, O.H.C. and Karl Tiedemann, O.H.C. (*West Park, N. Y.: Holy Cross Press, 1933.*) Cloth. Pp. 208. 75 cents.

THE book contains "retreat sketches", to be filled in with pen or pencil by the one making the meditations. The first retreat is given in full, as an illustration of the method used. The majority of the outlines have been used for many years by members of the Order of the Holy Cross, and by others who have made retreats at Holy

Cross. The book serves also as an introduction to more advanced ways of prayer, such as the prayer of affection and the prayer of simplicity. We cordially commend this wise and practical guide to all those wanting to grow in the life of prayer.

C. P. O.

IMAGINATION AND RELIGION. By Lindsay Dewar. (*Milwaukee: Morehouse, 1934.*) Cloth. Pp. viii + 167. \$1.50

A BOOK by Canon Dewar is always an event. His *Manual of Pastoral Psychology*, written in collaboration with Canon Hudson, was the most notable attempt that has come to the attention of this reviewer to apply the findings of modern psychology to the pastoral office. In his present work, he takes up the place of imagination in the spiritual life and relates it to the work of preaching. All that he has to say is both sound and suggestive, and may well be pondered by any priest with a cure of souls. The only criticism, perhaps a hypersensitive one, concerns the use of Moffatt's translation of the Old Testament for all his biblical references. There are times when both the meaning and the rhythm are undoubtedly better served by a modern translation; but there are other times when a modern translation seems infinitely inferior and utterly destroys the emotional power of the King James Version. For instance, there is no gain, but surely great emotional loss, if not verbal inaccuracy, in rendering "He is despised and rejected of men; a man of sorrows, and acquainted with grief," as "He was despised and shunned by men, a man of pain who knew what sickness was." In any such jargon, the power of the King James Version is utterly lost.

We all shall look forward eagerly to Canon Dewar's next book, now in preparation, which is to be entitled, "The Priest as Spiritual Physician."

W. M. V.H., JR.

THE ROYAL BANNERS. By Bernard Clements, O.S.B. (*New York: Longmans, Green & Co., 1934.*) Cloth. Pp. xii + 111. \$1.50.

THESE addresses by Dom Bernard of the Anglican Benedictine Community at Nashdom were delivered during Holy Week and Easter of 1933 at Holy Trinity Church, Sloane Street, London. Under the general subject of "The Approach to the Cross", there are character studies of a number of the Apostles, as well as of our Lord Himself. There is also a series of addresses for the Three Hours. Here we have a new devotional book that is "different", really fresh in its approach, simple in the best sense, yet richly suggestive to any careful reader. It is a Passiontide book sure to attract all sorts and conditions of men,—truly Catholic evangelical preaching.

C. P. O.

THE MYSTERY OF THE CROSS. By the Most Reverend Nathan Söderblom. Translated by the Reverend A. G. Hebert. (*Milwaukee: Morehouse, 1933.*) Boards. Pp. 53. 50 cents.

THIS little book comprises the central chapter of *The Story of the Passion of Christ*, by the late Lutheran Archbishop of Upsala. In brief, its message is that the Cross, far from forming an accidental feature of Christianity, is Christianity's whole significance and power. There can be no substitute for it; nothing else can solve our perplexities; through nothing else can we win good out of pain, strength out of weakness, clarity out of confusion. But it is, for all that, the most incomprehensible mystery of the Christian religion. It is something that could never have been produced by man's imagination; it had to come from above; and it came as a new order. Yet, as the author continues, truly marvellous are the foreshadowings and prefigurements of the Passion in the primitive pagan rites. He speaks, in connection with Calvary, of the strange solidarity of human souls and refers to vicarious suffering as a genuine vocation. Near the end he points out that sacred music like that of Bach provides the most effective language for interpreting the truths of the Atonement. The Swedish prelate has done a forthright and provocative piece of work. It makes an excellent antidote for the modernistic virus.

W. T.

SORROWFUL YET ALWAYS REJOICING. A Little Book for Lent. By Gertrude Hollis. (*Milwaukee: Morehouse, 1933.*) Cloth. Pp. 58. 70 cents.

THIS book has a pleasingly different approach to the keeping of Lent from most books of the kind. It sets forth the real purpose and object of Lent—our Easter Communion. Following the order of the Prayer Book office of Communion, it gives a comprehensive self-examination; an aid to penitence, fasting, almsgiving, and prayer. It brings one to his Easter Communion with a knowledge of sins forgiven, with a thorough preparation for receiving our Lord's Body and Blood, and a true sense of joy and exultation as we hear the familiar words, "Jesus Christ is risen." Truly, it teaches us not to "keep Lent thinking of Lent," but to "keep Lent thinking of Easter."

THE MESSAGE OF ISRAEL. By John Edgar McFadyen, D.D. (*New York: Funk & Wagnalls, 1931.*) Cloth. Pp. 304.

THIS is one of the most interesting books on the Old Testament for the general reader that the reviewer has come across. It consists of six lectures given on the Chalmers Foundation of the Free Church of Scotland. Not only is the author obviously at home with the best critical work that has been done on the Old Testament but he is especially apt in the parallels he draws between the moral and socio-

logical problems of Israel and those of our own day. The only feature that does not seem altogether admirable is the use of the author's own translations of Old Testament scripture done in rhythmical unrhymed lines. While this undoubtedly brings out the poetry of certain Hebrew oracles, there are many places where it is distinctly inferior to the Authorized Version. For instance, for Isaiah liii, 2,

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him," he translates,

"He was marred beyond human semblance,
He looked like a man no more."

This is, after all, a minor criticism, and we heartily commend the book to our readers.

W. M. V.H., JR.

LESSONS ON THE LIFE OF OUR LORD JESUS CHRIST. The Pastoral Series: Course One. By Robert S. Chalmers, D.D. (*Milwaukee: Morehouse, 1933.*) Cloth. Pp. 211. \$1.25.

THIS is the first of a series of five manuals projected by Dr Chalmers. The lessons it contains have already been put to the test of actual use in a dozen parishes, and in all but one of these they have had a cordial reception. The method behind them is not essentially a new one, but rather an adaptation of older modes of teaching to the relatively unprecedented conditions which exist in many parishes today. The Sulpician method in its classic form is of little use even in the best-disciplined Catholic parishes of the Church, however firmly—and rightly—one may be convinced that its principles and its spirit must animate every well-guided attempt at Catholic religious education. The Sunday school, with its volunteer teachers and small classes, has been with us too long to be eradicated. Dr Chalmers' method skilfully combines the two. An instruction is first given to the whole school, and the set questions and answers are taught to the children before they are dismissed to their separate classes. The teacher's work consists in driving home, elaborating and explaining what has been outlined in the general instruction. The system has the virtues of simplicity and elasticity, and we do not doubt that it will find wide acceptance.

W. K.

CHRISTIANITY IN THE HOME. By the Right Reverend Rocksborough R. Smith, D.D. (*Milwaukee: Morehouse, 1933.*) Cloth. Pp. 84. \$1.

IN this work the Bishop of Algoma has made a vital contribution to the rebuilding of home life. Every phase of family life has been given careful consideration. The relationship and responsibility of one member of the household to the others is most effectively and

pleasantly pointed out. Also the very difficult subject of rearing children in these post-war days is given admirable treatment. The book is altogether a most practical one and will be a real addition to every home.

W. E.

REPORT OF THE OXFORD MOVEMENT CENTENARY CONGRESS, July, 1933. (*Milwaukee: Morehouse, 1933.*) Cloth. Pp. xvii + 194. \$1.75.

THE CATHOLIC REVIVAL AND THE KINGDOM OF GOD. Addresses and Papers delivered at the Sixth Catholic Congress of the Episcopal Church, Philadelphia, October, 1933. (*Milwaukee: Morehouse, 1934.*) Paper. Pp. 152. 75 cents.

THE Fifth Anglo-Catholic Congress was held in London in July, 1933, to celebrate the centenary of the beginning of the Oxford Movement. The Report is edited by Gabriel Gillett, who contributes an introduction. We have in this volume the papers, instructions and some of the sermons, of the Congress. The Church in the United States is ably and brilliantly represented here by Canon Bell and Professor Tinker. Judging from this Report, we can be deeply grateful to Almighty God that the purposes of the Congress (as defined in the *Congress Handbook*) were so worthily and nobly attained.

The Philadelphia session of the Catholic Congress was held in commemoration of the centenary of the Catholic Revival and under the auspices of the Central Conference of Associated Catholic Priests. There is an introduction by the Reverend C. Clark Kennedy, the general secretary of the Congress. Many of those who attended the Congress, as well as of those who were unable to do so, will want to own this valuable record of the more formal pronouncements. There is a wide range of subjects dealing with various fruits of the Catholic Revival. The reader will probably turn to the particular topic or topics in which he is especially interested. At the actual time and scene of the Congress, it seemed that the words of Bishop Perry, Bishop Manning and Father Hamlin especially voiced the general sentiment and enthusiasm of the members as a whole.

C. P. O.

LEGENDA MONASTICA AND OTHER POEMS. Sixth Edition. (*Milwaukee: Morehouse, 1925.*) Boards. Pp. xi + 179. 85 cents.

THE verses comprised in this little book, which comes with a foreword by the late Father Congreve, S.S.J.E., will undoubtedly aid in spreading interest in the monastic life and in Catholic traditions of worship. They are gathered from various sources, but there is not a poem among them that does not possess a singing quality, a freshness, and a fervour that are irresistible. Tales of the cloister, hymns, mis-

sion ballads, and reflective or meditative pieces, make up the contents. Rarely does one happen upon entertainment, literary excellence, and authentic piety so happily joined as they are in this book. The volume is charmingly designed and is graced with four reproductions of Dürer woodcuts.

W. T.

SONGS OF PRAISE DISCUSSED. A Handbook of the best-known Hymns and to others recently introduced. Compiled by Percy Dearmer, D.D., with notes on the music by Archibald Jacob. (*New York: Oxford University Press.*)

ASIDE from its more obvious value as a companion volume to the hymnal, *Songs of Praise*, this work of Dr Dearmer and Mr Jacob, which represents a tremendous amount of research and scholarly labor, fills a real need as a source of correct and interesting information regarding hymns, tunes, and their authors, or sources and composers. It will be welcomed for its readily accessible store of knowledge by the clergy of whatever Communion, as well as by choirmasters, teachers, and all lovers of hymns and hymn-singing, wherever the English language is read and sung.

E. T.

THE PILGRIM PATH. By Godfrey Callaway, S.S.J.E. (*London: S.P.G.*, 1933.) Cloth. Pp. 153. 3 shillings.

THIS is the story of a young native girl, her childhood in South Africa, and her contact with the Church there. Father Callaway writes from the native point of view, simply but without sentimentality. The girl of the story, Nontutuzelo, grows up and, through the influence of the native parish priest and the neighboring St Cuthbert's Mission, sees her family drawn gradually to Christianity. Such a book would make a splendid Confirmation gift.

F. H.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden of the Fellowship, the REVEREND FATHER HOFFMAN, S.S.J.E., St Francis' House, 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

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3. They must be free from engagements of debt or marriage.

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therefore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

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